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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

BETHLEHEM

Fields of the Shepherds



December 19, 1962



Caring for the Christ Child

THE BIBLE is God's Book and is the source of many wonderful and amazing truths. For instance, the Christmas story of a Babe in a humble manger, wrapped in swaddling clothes, and entrusted to the care of a family. That small but precious bundle was God in the flesh. The mysteries of the Incarnation are all around that Bethlehem event, but this much is clear: He was the Christ child, God in the flesh, dwelling among men, under very humble circumstances. The wise men heard, sought and found Him, and, bringing gifts, worshiped Him. Herod heard, and his evil heart was filled with hatred and jealousy and he sought Him to destroy Him. Unable to find the Christ child,

he destroyed all the babies of the neighborhood. Historians tell us that probably more than thirty were murdered, and his insane hatred reached into his own family and some there were destroyed.

God warned Mary and Joseph of Herod's animosity and plans, and told them to flee. In obedience they took the young Child and fled. What a picture this places before us! Mary on a donkey with the Babe in her arms. It is nighttime and Joseph is walking alongside with his shepherd's crook, scanning carefully the ravines and adjacent limestone caves for any lurking agents of Herod. Our amazement increases when we remember that Babe in arms is the omnipotent God surrounded by only those self-imposed limitations of the flesh.

What is the practical value of this Christmas story? Can any earthly Herod then or now destroy Christ? No, thank God, He is eternal. But if we are not eternally and prayerfully on guard, His presence and power may be destroyed in our individual lives.

So the message of this wonderful story today is that there are still modern Herods who would destroy the presence and power of Christ in our lives, and we must at all times take the scriptural precautions to protect Him. In this area

*General
Superintendent
Powers*



we see not only individual responsibility but family responsibility. The Christ child was entrusted to a family and they were charged with caring for Him. He does care for me, but I must care for Him also lest some modern Herod destroy Him in my heart and home.



EDITORIALS

By W. T. PURKISER

The Heart of The Christian Faith

At the heart of the Christian faith is not a doctrine but a Deliverer; not a philosophy but a Person; not a creed but Christ. This is the sublime meaning of Christmas for the devout heart.

For at this season of the year our thought is turned to the Incarnation and what it means. No one ever put it better than John in the prologue to the fourth Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:1-11).

GOD'S WAY of making himself known has always been not only to *tell* us, but to *show* us. This is why the Old Testament gives such strong emphasis to the mighty acts of God: in creation; in the lives of the patriarchs; in the deliverance from Egypt; at Sinai; through Moses, Joshua, and the judges; in the kingdom and exile; and with the remnant and restoration. Great events, interpreted by inspired prophets, are the stuff and substance of which divine revelation is made.

All this reached its apex in the events which began at Bethlehem on the first Christmas almost two thousand years ago. For "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Hebrews 1:1-3).

IN JESUS OUR LORD, born at Bethlehem in Judea, we are shown what God is really like. The God of Abraham, Isaac, and Jacob is seen to be "the God and Father of our Lord Jesus Christ" (Ephesians 1:3). He is indeed and in fact "Emmanuel, which being interpreted is, God with us" (Matthew 1:23).

When the Bible speaks of the "sons of God," it means to include the idea that the sons are like their Heavenly Father. But when it speaks of "the

Son of God," it presents the truth that the Father is like the Son. "He that hath seen me," said Jesus, "hath seen the Father" (John 14:9).

THE NEW TESTAMENT has much to say about the Figure who stands at the heart of Christian faith. This teaching we take and arrange and summarize in doctrine and creed, in theology and instruction. But the creed owes its truth and its importance to the Christ of whom it speaks. To accept the creed and ignore the Christ is, as Dr. A. C. Dixon said long ago, to carry the doctor's prescription but fail to take the medicine.

Christmas has much to say to us about the nature of our Christian faith. It can never stop with our heads. Right theology is essential, but it will not save. Faith in the New Testament is always more than correct belief. It is always commitment in obedient trust to the will of God. This is why James says, "Faith without works is dead" (James 2:20). Faith is not only "accepting the truth about"; it is "trusting obediently in" the living Lord.

THE BELLS THAT RING at Christmas time call us back to the heart of our faith. The stars that shine at Christmas time beckon us to bow in worship at the feet of the eternal Son of God, who took our humanity upon himself in order that He might live and die and rise again for our salvation.

To "put Christ back into Christmas" is a commendable slogan in a commercialized world. But the truth is, no one can get Him out of Christmas. Were He not there, there would be nothing even faintly resembling what we know as Christmas.

Even in a strife-filled and militaristic age such as was the first century and such as is the twentieth century, the song of the angels rings clear: "Glory to God in the highest, and on earth peace among men of good will" (Luke 2:14, Greek). As our wills are brought into harmony with the will of God, they are *good* and there is a peace which the world can neither give nor take away. This is the heart of our Christian faith.

*And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong, and mocks the song
Of peace on earth, good will to men."*

*Then pealed the bells more loud and deep:
"God is not dead, nor doth he sleep!"*

The Cover . . .

This is the countryside in Israel known as the fields of the shepherds. The town of Bethlehem is seen in the distance.

*While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around.*

*All glory be to God on high,
And to the earth be peace;
Good will henceforth from heav'n to men
Begin and never cease.*

*The wrong shall fail, the right prevail,
With peace on earth, good will to men!"*

—HENRY WADSWORTH LONGFELLOW

The Unseen Miracle of Bethlehem

One facet of the Christmas story never ceases to amaze and thrill me. Much we appreciate the faith and love of Mary and Joseph, the angel choirs singing in the midnight sky, the wondering worship of the shepherds, and the star guiding the wise men from the East. As Newton said, "Christmas is a tapestry woven of stable straw and starlight." It is at once simple and sublime.

But there is something less obvious in the record, an unseen but very real miracle connected with the place of the divine birth. It lies at the point of one of the great contrasts of Christmas. Caesar Augustus, emperor of Rome, sent forth his decree that his people might be taxed. God sent forth His Son that His people might be saved. Yet these two, so far apart in intent and motive, are related in the sovereign purpose of God in such a way that the decree to tax fulfilled the details involved in the decision to save.

You see, Micah had said seven centuries before that the Messiah was to be born in Bethlehem of Judea. But Mary and Joseph, to whom it was given to cradle and shelter the Redeemer, lived ninety-four miles to the north in Nazareth. Yet at precisely the right moment the haughty ruler of earth's mightiest kingdom announced a royal edict, a census of the entire population of the empire as a basis for taxation—and set in motion forces which led to the fulfillment of the will of God.

If you would realize perfect holiness, seek it as set forth in Jesus Christ. He is our only Example, and it was to give us such an example that He took upon Him the form of man. All holiness which is not shaped and formed upon that model is false and unacceptable to God, and if it deceives men, it can never deceive God, or win any entrance into Heaven. Be it yours to study holiness with Jesus for your Teacher, and be not slack in asking Him for light and grace, that you may learn His lesson perfectly.—Jean Nicholas Grou.

Caesar sent his summons to census. God sent His Son to save. Once again the designs of men were turned to the purposes of God. Caesar may no longer live in Rome. Now it may be Moscow, Peiping, Havana, or wherever. But no human power can shut out the providences of God. The unseen miracle at Bethlehem reminds us anew that God works in all things for good to those who love Him and are called according to His purpose.

*They all were looking for a king
To slay their foes and lift them high:
Thou cam'st, a little baby thing
That made a woman cry.*

*O Son of Man, to right my lot
Naught but thy presence can avail:
Yet on the road thy wheels are not,
Nor on the sea thy sail!*

*My how or why thou wilt not heed,
But come down thine own secret stair,
That thou mayst answer all my need—
Yea, every bygone prayer.*

—GEORGE MACDONALD

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STATISTICS of a Newborn Babe



By **LAURISTON J. DU BOIS**

Pastor, First Church, Denver, Colorado

IT IS common procedure to send out an announcement on the birth of a new baby. Some are sent on dime-store cards with the statistics written in the appropriate blanks. Others may go out on fancy, embossed, custom-printed cards. Certainly the parents are interested in these vital statistics; presumably friends and relatives are also. These facts are recorded—at the hospital, on the birth certificate, and usually in a book which can be kept through the years. And the pattern of information is generally the same: name, time of arrival, weight, length, and any other personal information that is appropriate.

We wonder what would have been the information released had such a procedure been customary the early part of the first century A.D. That Baby born in Bethlehem around whose birth there was so much heavenly fanfare—what were the statistics on Him? The fact is, we do not know the figures over which so many grandmothers dote today. We do not know His weight at birth or His height. Other vital statistics concerning Him, statistics which are made certain at the birth of babies today, are uncertain and have even been questioned by unbelievers through the centuries.

But we do have certain statistics on this Baby, and they have been recorded in a Book. And these, which have been preserved for all mankind to know, are the truly vital statistics, those which are the most significant for us to know.

Friends and neighbors could not have been ex-

pected to know what the name of this Baby would be; for, while His parents had known it for some time (Matthew 1:21; Luke 2:21), they had not made it known. The name was JESUS. And it was a significant name, for it meant "Saviour," and the promise came with the stipulation of the name, "He shall save his people from their sins."

But it was more significant than many of the Jews would have thought, for many of their babies were named "Jesus." This was the fulfillment of the prophecy of God, "Behold, a virgin shall be with child, . . . and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23).

Here, then, is a name which is more than the ordinary, more or less arbitrary, naming of a new baby. Here is a name which is a designation of the Person He was and the task which He was to perform. Here is a name which has become the "Hinge of History," a name about which endless numbers of poets have written and psalmists have sung; a name which has meant salvation to millions who have been bold to call upon Him in the hour of their deepest need. And it is a name which carries the greatest of significance in our lives today. How wonderful for us to hear the announcement anew and afresh in 1962, "His name is Jesus!"

And the time of the birth of this Baby is important too. We are moving into the season we call Christmas; or in more general terms we call it the "holiday season." This is important to the Christian world because it is the time of celebrating the advent of our Lord, the "birthday anniversary" of Jesus of Nazareth. December 25 to the Christian, and to the world, is one of the *great days* of all history. But while we are not certain, of course, that this is indeed the exact date of the Nativity, of this we are certain: the birth of Jesus was in "the fulness of the time" (Galatians 4:4).

Far more important, certainly, than the day and the hour of this Baby's birth is the fact that it came at a time which God himself had planned from before the foundation of the earth. It was a time toward which God's people had looked for centuries. It was a time which found the world prepared in many unique ways for just such a birth. For here was a birth which was dependent, not upon the laws of nature, but upon the great and eternal purposes of God. Here was God's great investment in a fallen human race. Here was God sending His "only begotten Son" to identify himself with the world in order to redeem that world. So, far more important to us than the day as such is the timing which brought the world salvation and that timing which let the Son be born in our hearts as individuals.

It is important to all concerned that a newborn baby is the son or daughter of "John and Jane

Doc." Heredity is important; the family ties are significant. For wrapped within this bundle of flesh and blood are the traits which will in many ways determine just who this person will be. This Babe of Bethlehem was uniquely both the Son of God and the Son of Man. He was in that sense not just "another" baby, another statistic. His was the miracle birth. He was "conceived by the Holy Ghost, born of the Virgin Mary," as the Apostles' Creed so aptly puts it.

The angel revealed to Mary that this Baby would be "called the Son of the Highest" (Luke 1:32), and so He has been to all men. He himself preferred the designation "Son of man" (Luke 19:10), yet He saw His purpose as clearly the same. Indeed, never was there a Babe like this one. He held in one body both the nature of God and the nature of man. Here it was that the Son of God "took upon him the form of a servant, and was made in the likeness of men" (Philippians 2:7). Only as such could He possibly perform the

work of salvation for which He was sent of God.

The attending physician at the birth of a baby would tell the anxious parents that here is a creature who is "born to live." But hanging over the joy at Bethlehem's manger could well have been the advice, "Here is a Baby who is born to die." For Bethlehem and Calvary are brought together in a Person; the incarnation of Jesus was a prelude to the Crucifixion. Jesus came to earth not alone to live and teach and heal. He came to die on a cross. Salvation is not complete with a miraculous birth; it had to be sealed with an ignominious death. And that death and the shadow of the Cross hovered over Jesus from the time of His birth.

The statistics of this "newborn Babe" are important to us today, far more important than any facts relating to the birth of anyone else in human history. May we this Christmas season not only learn and understand, but may we receive of the benefits which our Lord purchased for us.



By Evangelist ED. BENNETT

WHAT A DAY this Christmas should be to all of us who live this side of the iron curtain! May it be a day when Christians the world over pay homage to Christ, the Prince of Peace.

This Christmastide, let us all worship and rededicate ourselves to the service of God and country. Let us pray to Him to keep us steadfast in our faith. Let us give thanks for the bounty and privilege that are ours.

Let us bring cheer and hope to the sick and sorrowful. In our devotions, let us remember to pray for those whose daily lives are darkened

by persecution, hunger, and fear, that they may enjoy again the light of freedom.

May we thank God for our president and leaders who are directing our great nation toward the goal of peace, in this our day.

May our homes be alight with peace, as we are surrounded by joy and gladness, and filled with the warmth Christmas brings to everyone, especially those near and dear to us. Let us not forget the less fortunate who are compelled to live behind the iron curtain, with so few churches in which to worship.

As we listen to the music of the cherished carols hovering like a benediction over the bustling crowds, let us send our prayers and our love to the multitudes of the world who know not the joy of Christmas. This Christmas Day their hearts will carry the same wearisome load, as darkness and superstition take the spot that should belong to the lone Galilean. If we this past year have done our best for the Master, let us be happy and joyful, instead of being sorrowful and sad.

Christmas is the season that, above all others, turns the thoughts of mankind back to the all-enveloping innocence of childhood, away from the pure selfishness and commercialism of the everyday world, towards the joy of giving and sharing. Is not this the true spirit of Christmas?

Thank God for peace in our cities and towns—yes, and in our time for all the world, with the Christmas spirit holding eternal sway over all our hearts. So, in the valley or in the mountain, in sorrow or happiness, let the spirit of Christmas warm the hearts of all mankind.

MAY I GO TELL?



ONE who has never taught in a one-teacher country school can scarcely realize the excitement that pervades the schoolroom when Christmas is just around the corner. To many children, Christmas means the coming of Santa Claus and the receiving of gifts. They have not been taught that it is the Christ child's birthday, and that we

show our love for Him when we make others happy.

I had learned that three little boys in the room had never been allowed to attend Sunday school. Since I felt sure they had never heard the Christmas story, I planned the opening exercises to give them a concept of the meaning of Christmas. After the children had sung "Away in a Manger," I told them, as simply as I could, the story of the birth of Jesus.

The three little boys drank in the story thirstily. Paul, age seven, slipped up to the desk and said, "Teacher, do you mean that really happened?"

"Yes, dear," I replied, "and would you like to see some pictures that will show you what really happened?"

I put a film in the View-master and let him hold it in his hands while he looked at the entire Christmas story, which was portrayed in three films. Were I a great artist, I could never hope to depict on canvas the expression of awe, of wonder, and of sheer joy on Paul's face as he viewed the story set forth in beautiful colors.

He looked over at the sand table and said, pointing, "That looks like the little stable."

The children, who were taking turns looking at the pictures in the View-master, followed Paul and me over to the sand table, where a little stable stood, surrounded by several interesting-looking paper bags. On opening the bags the children found wise men, angels, shepherds, a miniature manger and baby—in fact, everything needed to portray the story of the Baby Jesus.

Needless to say, it was but a matter of moments until the manger scene was completely set up.

"Oh," cried Paul, "the Baby is with Mary and Joseph, but the shepherds don't know it. Let's have the angel tell the shepherds."

Soon Gene exclaimed, "The wise men should have seen the star by this time, and should be on their way. Let's bring them in here."

Paul slipped his hand in mine and said, "Now I know why we have Christmas. May I go home

right now and tell Mother?"

This all happened a few years ago; I hope that Paul is telling his little boy now why we have Christmas.—CHRISTINE BLANKENSHIP, *Denison, Texas.*

THE KING'S BIRTHDAY

By HAROLD W. REED

President of Olivet Nazarene College, Kankakee, Illinois

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him (Matthew 2:2).

JUST A YEAR AGO we witnessed what some called the happiest day in a kingdom's history.

The Hashemite Kingdom of Jordan, clad in her best, celebrated His Majesty King Hussein's twenty-seventh birthday. Our automobile entered Jordan from Syria and immediately we saw soldiers marching and singing while the people along the highway were in a holiday mood. Amman, the capital city, was gaily decorated with flags and bunting. The band was playing as we passed through Jericho, and in Jerusalem a great crowd was celebrating at Herod's Gate.

It was a happy day in Jordan, for it was the birthday of the king.

Another birthday celebration lives on in our memory. The record is given in sacred history. After twenty centuries, millions recognize His birthday every year.

In the afternoon we traveled the ten miles to Bethlehem. Our minds were refreshed concerning the birth of our King, the Lord Jesus Christ. We visited the Church of the Nativity and went below the place of the Inn to the rock-hewn stables. We saw the traditional spot where He was born. We witnessed the manger in which the Holy Babe in swaddling clothes was laid.

We spent some time in the field of the shepherds. It was dark and the moon was already out in its glory. We visualized the shepherds sitting about their campfire while their flocks were safely housed in the cave before them. Our Arab guide

informed us that the shepherds of today remain outside all night with their flocks as they did nineteen hundred years ago.

These humble shepherds were afraid, for . . .

"The glory of the Lord shone round about them."

The angel announced the birth of Christ the Lord.

The Child was lying in a manger in the City of David.

"And suddenly there was with the angel a multi-

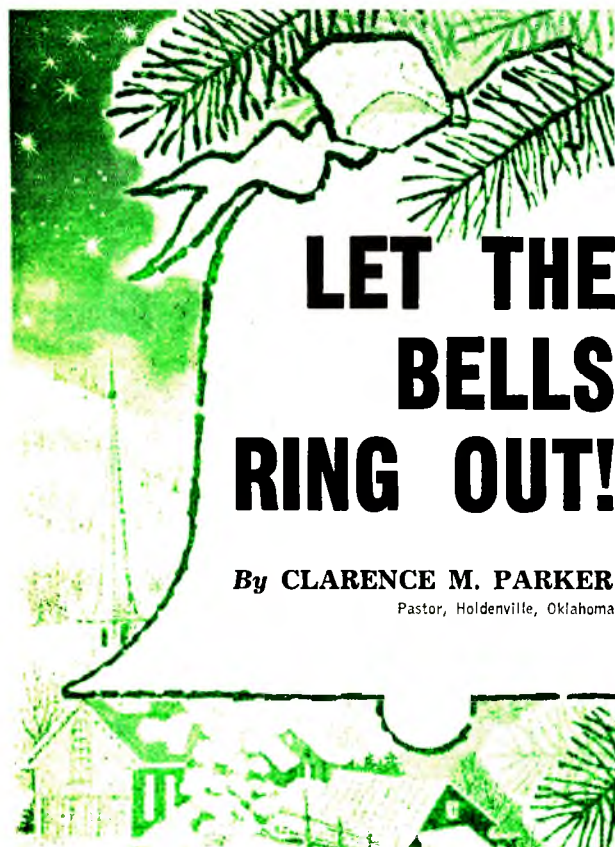
tude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Humble shepherds rejoiced because Jesus was born in Bethlehem.

Wise men journeyed from afar to pay their homage to Him.

Angelic choirs sang their songs of good tidings of great joy.

It was the birthday of the King of Kings and the Lord of Lords!



LET THE BELLS RING OUT!

By CLARENCE M. PARKER

Pastor, Holdenville, Oklahoma

IT IS Christmas time again! But it does not seem quite the same as I remember it as a child. Is it I who have changed, or has something really been lost out of Christmas which once we had, and which now seems so irretrievable?

There was, I well recall, an aura of glowing mystery which hung about Christmas time when I was young. Those carols which rang out in the cold, crisp, winter night air as we trudged along with happy hearts, trying not to forget any name on our gift list, seemed then to bring more cheer than now. It seems now as I look back that there was more real, thoroughgoing joy and gladness at this blessed time of the year.

Is it I who have changed or has our world *really* lost something beautiful which made this season so grand and wonderful?

I know one sharp difference which accounts for much of the change. In the days of youth I knew

little of the world's problems, and when the bells rang out and the carolers began their beautiful song, all possible anxiety, fear, and trouble in some glorious manner seemed simply to disintegrate. I felt all warm and glad inside—all was right with the world! Such is the blissful ignorance of youth.

But now I have grown up! Now I know that, though the bells ring out in glad unison at Christmas time, there are myriads of families like mine who shall go to their rest this night with the pangs of intense hunger and in shelters which cannot protect them from the bone-chill of the winter's night. Christmas is not a time of feasting and festival to them.

I remember as the choir sings of "Peace on Earth" that there are monstrous forces of hate and war which loom large on our world's horizon, and these things detract from the joy I want *so much* to experience! I can see now that, though it is Christmas time, there is much of sin and selfishness, ill will and iniquity in the hearts of mankind.

But then, others tell me it has always been so. With bounding heart a voice within reminds me that this is why the carols are sung; this is the reason the thousand bells are pealing, and the voices of multitudes are raised to sing out the story of Christmas. It is because sin *does* abound, the human heart *is* filled with fear and sadness, the world of men *is* overflowing with hatred and strife, there *is* hunger and deprivation in widespread measure!

Oh, glad message, this is why the bells ring out! They tell the story of the One who can bring peace to earth, who can quell the storm within the human breast. The Christmas carols ring out the message of Him who is able to bring joy. The long night of sorrow is ended when we invite Him into our hearts. By His love we feed the hungry, clothe the naked, minister to the heartbroken in every nation, and tell the sin-ridden soul of Him who is mighty to save.

So let the bells ring out and the carolers go forth with the message of "on earth peace, good will toward men." Let the message never fail to be told though the earth roll on for a billion years. Yes, once more it is Christmas and its message is sufficient for the need even of this dark hour!

All I Want for . . .

CHRISTMAS!

By GEORGE D. FERGUSON, *Pastor, First Church, Moorhead, Minnesota*

CHRISTMAS is a season of "want" for most people. In itself this is a very natural thing since most of us know there are loved ones who are searching diligently for a gift to please as well as surprise on Christmas morning. It is also true, most of us have a subtle method to inform those loved ones as to the items on the "I want" list.

There is magic in these items. They bring thrill and joy as each is laid under the Christmas tree—the magic of the moment comes as the anticipation of surprise mounts—as the gifts are handed out on the blessed commemorative morning of our Saviour's birth. The magic of love produces thoughtfulness, and on this morning "all the world loves a lover."

This Christmas I feel a need to cast aside my usual "want" list and to prepare another list, a list to be guarded and esteemed as more valuable than all the Christmas gifts I have ever wanted. The immediate thrill of each gift will more than bring joy. It will light up the stars of the sky; the angels will join in a chorus; the star which announced the Messiah's birth will watch with a particular interest as each gift is bestowed in answer to the requests on my list. My list is composed of the things I want for my church.

I look around my local church and I see many things we need in the material realm. I survey the district I serve on, and there too are many needs. Being a pastor, I am constantly kept alerted to the needs of the general church. With all of these needs in mind as I pray, I have a long list of things "I want."

But this Christmas I want something else for my church on local, district, and general levels. My list is simple: all I want for Christmas is a *dream*, a *fire*, and a *goal*.

Yes, a dream. The dream of youth yearns for challenge. The Prophet Joel spoke of the old men having dreams, but I want the dream to enhance the vision of my youth. A vision shows what can be done, whereas a dream will show me what should be done. The combination will raise me above the pessimism of one extreme and deliver me from the complacency of the other extreme, enabling me to see the job that needs to be done.

Too often we are led to believe everything has

been done that can be done in the building of the Kingdom. Hence, instead of doing something to alter the situation, a dream is born of what should have been. This Christmas I want a dream that will fulfill my vision for my church—a dream so vivid I will not be allowed to leave my task for someone else to do.

With my dream, I want a *fire*, a holy fire, a consuming fire burning in my heart with all the ardor of Pentecost. Dr. J. B. Chapman wrote in his message *All Out for Souls*: "I was born in the fire, and I cannot endure the smoke." It is this type of fire I want for Christmas: a fire burning unhindered, a fire breathed upon by the Holy Spirit until it is a crackling blaze across the community called Nazarene. Smoke may attract the crowd but it takes the fire to hold them.

Week after week I stir the ashes looking for a spark to fan into a blaze, but the ashes are too cold for a spark to live. For my dream to become a reality it must have the fire. Not an ordinary fire, but a consuming fire that will consume everything I am not, and will engulf me with a flame until I am everything God wants me to be in the work of my church.

With all the glory of a *dream*, and the brilliance of a *fire*, they are vain and useless without a *goal*. I want a goal for Christmas. Not a goal to do my best and leave the rest to posterity. This goal I want for my very own—to possess—to carry with me day and night. A goal to sleep and eat and cry over until it is the passion of each moment I live.

As a pastor, I have local, district, and general goals for this year which under God shall be reached. The goal I want for Christmas is not involved in these goals. It reaches beyond to the will of God for my life in my church. Ascertaining how many souls my church will reach this year is but a small part of the total program, not the goal. The goal I want for myself and my church is the conscious presence of God. John Wesley, lying on his deathbed, spoke with something of the flame that had consumed his life when he said, "Best of all is, God is with us." This is the *goal* I want for Christmas.

Admittedly, this is a lot to ask for Christmas,

but it is all I want. I look out on my church and see men and women leisurely watching their communities with little or no concern for the people who are walking casually into eternity without God. Effort is made to reach them, but the effort is insipid and powerless—so far from their situ-

ation and need. To meet this intangible need of the modern world, I want these things for Christmas for my church.

Reputation is precious, but character is priceless!—E. W. S.

THE INFANT SAVIOUR

By Evangelist E. E. WORDSWORTH



And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins (Matthew 1:21); For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:11).

"JESUS was born a babe, representing our weakness and helplessness, because He is our strength; He was born at night, typical of the moral darkness of the soul, because He is the 'light of the world'; He was born in a manger, to show the spiritual poverty of man, because in Him is true riches; He divested Himself of the glory which He had with the Father, to show the loveliness of our humility, because He was to exalt us to share the glory which is His at the right hand of the Father." Jesus in His cradle is mightier than Herod on his throne.

Herod, the Idumean king of Judea, was one of the most cruel monsters of antiquity. He was licentious, murderous, despotic, and utterly base. He had ten wives and many children. In a fit of jealousy he put to death Marianne, his favorite wife, and two of his sons. He ordered the "Massacre of the Innocents" of Bethlehem.

Augustus, the Roman emperor, having heard of the slaughter of Herod's sons, is said to have remarked, "It is better to be Herod's hog than his son." This bloodthirsty tyrant, just five days before his death, thinking the Jews would rejoice in his death, ordered the chief men of the nation to be imprisoned till he died, and then immediately to be put to death when he died. However, this order was not carried out. He died as he lived, impenitent to the last, then plunged into eternal hell.

But the holy Babe, our blessed Jesus, came to save, not destroy. "He shall save his people from their sins."

Away back in the eleventh century Duke Rob-

ert, a knightly figure and great warrior, went off on a military campaign. His heir was a little baby son. Before his departure he made his great barons and nobles come and swear fealty to the little child, in the event anything should happen to him. With waving plumes and clanking armor they knelt before the child.

One great baron smilingly said to the Duke Robert of Burgundy, "The child is so little." "Yes," said Duke Robert, "he's little—but he'll grow." Indeed he grew, for that baby became William the Conqueror, of England. However, history says he conquered by force and reigned with tyranny.

Today, as we look at the manger, we behold One who conquers by love and reigns with grace and infinite mercy. Newton wrote of "Amazing Grace," and Lillenas sang of the "Wonderful Grace of Jesus."

At Christmas time we would note that the Christ of the manger and the Cross is a wonderful Saviour indeed. He saves from the practice of sin, the inbeing of sin, the dominion and power of sin, the love of sin, and He will ultimately save from the very presence of sin.

*There is a fountain filled with Blood
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains.*

*The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.*

* * *

*Blessed be the fountain of Blood,
To a world of sinners revealed.
Blessed be the dear Son of God—
Only by His stripes we are healed.*

CHRISTMAS POETRY

Let Me Sing of the Birth of an Infant

By C. L. CHILDERS

While the world pays homage to rulers,
And sings praise to the heroes of earth,
Let me sing of the birth of an Infant,
And hope that was born at His birth.

Let me sing of the birth of an Infant
In the Bethlehem stable of old,
Where the cattle and sheep shared the dwelling
Which sheltered the Babe from the cold.

Let me sing with the Babe's joyful mother,
As she watched her sweet Child as He slept.
And remembered the message of Gabriel,
And the promise so faithfully kept.

Let me sing the glad song of the angels
Who, with angelic melody meet,
Announced to the poor, humble shepherds
The birth of the Infant so sweet.

Let me sing of the joy of the wise men,
Whom the star from the Orient led,
With rich gifts and with humble devotion,
For the Babe in His rude manger bed.

Let me sing with the bards of the ages;
Let the bells of the universe ring;
For the Babe who was seen by the shepherds
Is the world's great Redeemer and King.

Let me sing to the world this glad anthem,
And let angels take up the refrain,
'Til all nations make up one grand chorus
To sing carols when He comes again!

The Magic of the Manger

By BERNIECE AYERS HALL

The magic of the manger! Lo,
Throughout eternity
The stable door is hung upon
The hinge of history.
Christ is the Magnet, true, divine,
Across the ages dim
That draws all men and all their dreams
Forever unto Him!

As lonely as the shepherds there
Upon their cold, dark hill,

As wayfaring as wise men, we,
Who need a Saviour still,
Are just as busy, steeped in sin,
As was the keeper of the inn!

Thank You, God, for Christmas!

By EDITH ROBERTS

Thank You, God, for Christmas; thank You for
Thy Son
Sent to be our Saviour, loving every one.
Thank You for those tidings, "Peace on earth,
good will";
'Tis the same sweet story, with the same sweet
thrill.

Thank You, God, for Christmas on that holy
morn,
Heralded by angels, "Christ the Lord is born!"
Gifts the wise men brought Him; gifts we
bring Him too:
Hearts to love and serve Him, lips to praise
Him too.

Thank You, God, for Christmas, bringing hope
each day.
Carols still we're singing in the same sweet way.
As the shepherds worshiped, we still do the
same.

Thank You, God, for Christmas; praise Thy
holy name!

Prayer for Christmas:

By KATHRYN BLACKBURN PECK

How can it be—how can it be—
The Maker of the skies and sea
Became a Child of humble birth,
And as a Servant trod the earth,
Revealing by each deed and word
The spirit of the sovereign Lord?

No golden off'ring men may bring
Is meet to lay before the King;
Nor all the caroling of bells
The majesty of Christmas tells.
But love alone—yes, this is meet
To lay before the Saviour's feet.

Take, then, dear Lord, each grateful heart—
We'll not withhold the smallest part!
Though some—the blind and selfish throng—
May dimly hear the angels' song,
To those who love, and kneel to pray,
Reveal Thy peace this Christmas Day!

Born of the VIRGIN MARY

By COLON FOGAL

Nazarene Layman, Flint, Michigan



THE STORY of Christmas is a joyous one! The "good tidings of great joy" which angels brought to the shepherds on that first Christmas have echoed and re-echoed down through the centuries. The oft told tale grows sweeter with the telling, and the soul that is spiritually alive rejoices that here is Emmanuel—God with us!

The most asked question in the story is the mode of this birth. The unbelieving mind rejects the idea of a woman conceiving having never known a man. It will not accept that which cannot be biologically explained.

There is probably no one tenet of the Christian faith which has received more ridicule and denial than has this doctrine of the virgin birth of Christ. Even within the Church it has met with denial by some very learned men. Many who once held this truth precious have turned their backs on this portion of "the faith once delivered to the saints." This change of faith on the part of even ministers has brought more question to this truth than all other unbelief combined.

But scoffing, ridicule, and denial do not alter truth. A lack of explanation does not necessarily imply a lack of reality. The Christian has no difficulty in accepting God's Word and finds no obstacle in those portions of it which to his finite mind are unexplainable.

Heaven and eternity alone can provide the one indisputable "why" for a virgin birth. We can, however, by a close observation of God's Word, find sufficient evidence for faith in the virgin birth of Christ. Let us look at three reasons for this belief:

I

The Scriptures affirm the fact of the Virgin Birth. The Church has always believed in the Scriptures as the inspired Word of God, and as the only and final authority for all doctrine. The Old Testament speaks of it, and in two of the Gospel accounts the virginity of Mary is referred to six times.

We here list three of the most often quoted scriptures. They are not mere references to be read, but truth to be grasped. In Isaiah 7:14 we read: "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Again in Matthew 1:22-23: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." Lastly, Luke 1:26-27: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary."

The record Luke has given is perhaps the most important of all. To refuse Luke's testimony here is to cast suspicion on all he has written.

II

Christ's sinless nature is related to His virgin birth (Luke 1:35). It is recorded that "all have sinned, and come short of the glory of God" (Romans 3:23). This is true for one reason only. We are all descended from Adam as members of his race and have received a fallen nature that inclines us to sin against a holy God.

In Christ this nature was conspicuously absent, and again for just reason. He was not conceived of Joseph, but of the Holy Ghost. There was no Adamic nature in this last Adam, no sin principle in the Sinless One, and no guilt in Him who knew no guile. The only sinless person from Adam until now was Christ. It is evident from the angel's words to Mary that the Virgin Birth has a direct relation to the sinless life which He lived.

III

The atonement depends upon the fact of the Incarnation and the Virgin Birth. If there is one aspect of the gospel which demands the Virgin Birth, it is Christ's death on the Cross. Had His birth been normal (and by that we mean Joseph as His father), then His death too would have been normal. His blood would have had no more effect than the death of the thieves beside Him. It would have been another case of man dying for others, of which history is filled. The Cross minus Deity equals nothing so far as salvation is concerned.

Christ's birth defies all laws of life and His resurrection defies all laws of death. The absence of man in His birth could not prevent His coming to us, and the presence of death could not prevent His going back to the Father.

There are other reasons which may better prove the case, but these will suffice. God's Word is sufficient in itself and needs no commentary to prove its truth.

THE CHURCH AT WORK

LATE NEWS

Cablegram . . .

Nazarene Servicemen's Retreat in Berchtsgaden, Germany, a n u s u a l success. Dr. Powers' attendance prevented by critical duties elsewhere. Rev. Rocco Cerrato, Italy, missionary superintendent, stepped in as special speaker. His ministry was inspiring; God's presence was with us. Excellent leadership by Nazarene Chaplains Lyle Robinson, Claude Chilton, Shural Knippers, Curt Bowers, and Rev. Jerry Johnson. 143 registered, and over one hundred dollars in Thanksgiving offering.—Paul Skiles, Director.

THANKS: The family of Rev. Edward G. Stevenson, pastor of the Church of the Nazarene in Rochelle, Illinois, wish to thank all those who sent expressions of sympathy during their recent bereavement. The flowers, telegrams, cards, gifts, and prayers were all gratefully received and deeply appreciated.—MRS. STEVENSON; MISS SHARON KAY STEVENSON; MRS. SHIRLEY AND JOSEPH HENDRICKS AND DAUGHTER.

Pastor M. E. Haynes of Arcola, Illinois, writes that "while working on a farm this fall helping to gather in the corn, picking and shelling, I got my hand caught in the sheller and tore off one finger and mangled another one very badly. Please pray for me."

Pastor Paul Mangum sends word from Bakersfield, California: "First Church closed out victorious home-coming day on Thanksgiving Sunday, November 18, with twenty seekers at the altar, and \$3,700 in the Thanksgiving offering."

Mr. and Mrs. Luther Rowland were honored on their sixtieth wedding anniversary, on October 21, with an open house given by their children and friends of the Church of the Nazarene in Lancaster, California.

Pastor G. W. Williams sends word from Kokomo, Indiana: "First Church Thanksgiving offering of \$2,100 is greatest in history of First Church. This is over three and a half times more than

ever given for special missionary offering. God is giving great revival now with Evangelist Eddie and Ann Burnem. Our people are loyal, working, and blessed."

Rev. Willard B. Airhart of Parkdale Church, Regina, Saskatchewan, recently accepted the call to pastor First Church in Hamilton, Ontario, Canada.

After pastoring for more than six years in Madison, South Dakota, Rev. N. J. Arechuk has accepted the call to pastor the church at Ceres, California, beginning his work there in November.

Mr. and Mrs. Cam C. Clark, 128 Tenth Street, N.E., Cedar Rapids, Iowa, observed their fiftieth wedding anniversary on September 30, at an open house in the home of their son, Delbert Clark. Hosts included the Clarks other two children, Mrs. Tom Sexton and Miss Helen Clark. Mr. Clark and the former Flora Mabel Grubaugh were married October 2, 1912, and farmed for thirty-eight years in Linn County prior to moving to Cedar Rapids. They are charter members of First Church of the Nazarene in Cedar Rapids, which was organized in 1924.

HOME MISSIONS

ROY F. SMEE, *Secretary*
Christmas Greetings

The staff of the Department of Home Missions wishes you all a merry Christmas and a happy New Year. Your prayers and interest throughout the year have been of encouragement and blessing in the many areas of our work—overseas home mission areas, the Chinese and Negro work in the United States, the development of new churches, the Small Church Achievement Program, and our church building loan funds. May the peace of the Christ, who came at Christmas, be yours now and throughout the year ahead.

The Small Church Achievement Program

From the churches chosen by their districts for special recognition in the Small Church Achievement Program, the members of the Department of Home Missions on the General Board are choosing the most outstanding small churches for the year. From the first one-third of the district assemblies (reported in the October 24 issue), the

following three churches have been chosen for this special honor:

Irvine, Scotland, British Isles North
Rev. A. J. Doherty, Pastor
Colfax, Washington, Northwest
Rev. Jack P. Hansen, Pastor
Ritzville, Washington, Northwest
Rev. Paul W. Kidwell, Pastor

The story and pictures of two of these churches will appear in the Home Missions supplement in the January 30, 1963, issue of the *Herald of Holiness*. The story of the third will also be published in the Home Missions column of this paper.

The evaluation of the reports of churches for this recognition is on the basis of evangelistic outreach, surmounting of obstacles, effectiveness of the church in reaching all age-groups, co-operation with district and general church program, appearance and improvement of the church's properties, and influence in the community. All churches with less than fifty members are eligible. The following churches received a beautiful plaque in recognition of being chosen as the outstanding small churches on their districts, from among the second one-third of the district assemblies held this year.

Northeast Oklahoma—Broken Arrow
New England—Wareham, Mass.

South Dakota—Aberdeen

Albany—Vernontville and Horseheads, N.Y.

Canada Central—Brantford and Toronto Bethel, Ontario

Maine—Caribou

West Virginia—East Bank and Ravenswood

Northeastern Indiana—Muncie
Wheeling Avenue

Michigan—Saginaw Central

Central Ohio—Fredericktown and Zaleski

Chicago Central—Manteno, Illinois

Oregon Pacific—Seaside

Colorado—Denver Thornton

Pittsburgh—Albion and Saxonburg, Pa.

Northwest Oklahoma—Dover

Eastern Kentucky—South Shore

Illinois—Lawrenceville

The churches listed below received Honorable Mention Certificates in the Small Church Achievement Program for achievements during the year:

Northeast Oklahoma—Barnsdall

New England—Rumford and Newport, R.I.

South Dakota—Carthage, Madison, Pierre

Canada Central—Collingwood, Mt.

Albert, Ottawa First, Windsor, all in Ontario
Maine—Pittsfield, Rockland
Southwestern Ohio—West Union, Milford, Blue Ash
West Virginia—Charleston Calvary, Berkeley Springs, Miami
Northeastern Indiana—Monroeville, Orland, Dunkirk, Anderson Indian Meadows, Helmer
Central Ohio—Columbus District Center, Chester, Vermilion
Oregon Pacific—Florence
Colorado—Denver Fruitdale, Gary
Pittsburgh—Washington Second, Meadville, Pennsylvania
Northwest Oklahoma—Coleman Chapel, Enid Maine, Oklahoma City Village
Eastern Kentucky—Prestonsburg, Grayson
Illinois—Du Quoin, Urbana Faith

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

News from India

By CLEVE JAMES, *India*

Word has been received from our missionary in India, Rev. Cleve James, that our mission work there is in the very center of the country and far from the current areas of hostilities. There is no danger to missionaries or our nationals in any way.

Council Meeting in Bolivia

By ORLEA SEELY, *Bolivia*

It doesn't seem a year since we sent greetings from our 1961 Annual Council meeting in Bolivia, but 1962 is nearly history now!

Our district superintendent, Rev. Harold Stanfield, summed up the feelings of us all in the opening statement of his annual report: "Life's efforts cannot be altered, but I trust that the living motive of the words from God's Word have permeated our words, thoughts, and deeds: 'Whatsoever ye do, do all to the glory of God.' He is our Success, and to Him be all the honor and glory for whatever accomplishments have been attained this year."

Our borders have been greatly enlarged this year since the Chile work has made us the Bolivian-Chilean District. Brother Stanfield has made frequent trips to Arica, Chile, to help in the transactions of making it a Nazarene work.

Our district activities this past year have been very encouraging for the most part. We had a good Pastors' Conference, with two national pastors and some of the missionaries teaching classes. Our national pastors enjoyed and greatly appreciated this effort to help them get ahead with their ministerial studies.

Our convention and assembly in July were a time of inspiration. George Ad-

kins challenged our youth with the theme "Lift Up the Banner of Christ." The Bible school choir thrilled the congregation with their beautiful presentation under the capable leadership of Brother Adkins.

Our district N.F.M.S. reached new goals under the leadership of Sister Evelyn Stanfield. Our entire N.F.M.S. giving made an enormous increase over last year. Praise the Lord!

We have made many improvements on properties and have added to our chapels. Perhaps our most thrilling new church is in San Pablo Tiquina, situated on the straits of beautiful Lake Titicaca. Under the supervision of Vincent Seely, this lovely chapel has been constructed with an aluminum cross on top, which can be seen across the straits. Our church is the "talk of the town"—this is literally true. The citizens of Tiquina are proud of the chapel.

Progress in the Cape Town Area

By REX EMSLIE

Coloured-Indian District

We are thrilled with the way the Lord is blessing the work around Cape Town. Last week we were offered a site at Matroosfontein, next to the Civic Hall, for the sum of two rand (less than three dollars). However, the condition is that we must build within two years after signing the deed of sale. We believe the Lord will help us to find the money. I have been informed that the Factreton site will be granted and that the city of Cape Town will grant us a church site in the huge township of Bonteheuwel. Rev. Tooten has arrived in the Cape from the Johannesburg area to take over the work in Bonteheuwel.

We believe there are great days ahead of us on this region. Our great need is going to be trained preachers and money to finance them and the great program. We are praying for a mighty outpouring of God's Spirit, and we believe it is coming. The Word of God is being blessed, and the number of the disciples is being multiplied.

MINISTERIAL BENEVOLENCE

DEAN WESSELS, *Secretary*

A retired minister in a western state wrote the following wonderful letter:

The Church of the Nazarene has been everything to me since 1922, when under an old tent I gave my heart to Christ. Since then Christ has been my Guide. Knowing that God had something for me to do, the church through its leaders helped me find my place.

I received your check, and God alone knows how much it means to us. It means more than just

what it will do for us in the way of material things. It means that the church loves us and is saying it in ways that help us greatly. I do not intend to stop in my efforts to get souls into the Kingdom. Our fine pastor has given us the responsibility of the Sunday night prayer meetings and the men's Saturday night prayer group. Although he is a young man, he is so understanding. I am trying to be as good a member as I used to preach to my people to be. Thank you for remembering us with greetings for our birthdays. God bless you and all who so kindly have helped.

Of course we know that we cannot repay those who have labored so sacrificially during the early years of our church. We can say, "Thank you," by faithfully paying the N.M.B.F. budget and remembering them in our prayers.

—Department of Ministerial Benevolence

SERVICEMEN'S COMMISSION

PAUL SKILES, *Secretary*

"I'm Lost . . ."

"Chaplain, I'm lost. I just feel lost," a youthful marine declared as he stood before my desk one day. And he was lost. He had no purpose and no sense of direction in his young life. However he was ready to be introduced to the One who said, "I am the way."

Lostness gnaws at the heart of most servicemen. They are away from home, adrift, lonely. Without Christ, a man is not quite all there, and he knows it—so he's less of a man and less of a citizen than he wants to be. It is in this lostness that the chaplain finds an opportunity to say with assurance, "Young man, I know the answer to your problem."

The backslider in his lostness is wanting a way back. There was Pfc T. He came to the chaplain's office and told of his Christian mother. He said, "We went to church three times a week." "Do you mean your mother took you to prayer meeting too?" "Yes, sir," he stated positively. Then he began to speak of the men in the barracks, of his training, and vaguely of his own life. But he was skirting the real issue, as lost men sometimes do. It took little insight to determine the real problem. I asked, "Son, are you trying to tell me that you've done some things that were wrong, and you want to get right with God?" Tears began to roll, and he sobbed, "Yes, Chaplain, that's what I mean." In just a few moments he had bowed and prayed his way through to God's forgiveness and stood taller as he went out the door. Thank God for a

Christian home that meant something in this young man's lostness.

Some Americans are quite pagan, and they are heavyhearted in their lostness. There was young Pvt. R. who had never gone to church. He knew something was lacking and he was depressed. His empty heart seemed to open wide to the truth of the Lord. In utter honesty he soon said he wanted God in his life, and I urged him to pray and ask God for forgiveness in his own words. He didn't know how to pray, but with contrite heart he spoke some simple words. The wonderful Presence was there, and God answered a lost boy's prayer. He looked up and said, "Chaplain, I feel better now."

Lostness is not unknown inside the church. One outstanding young man came to the chaplain and told how his life had many problems. His church gave him no personal Christ. He promised to read three chapters from John's Gospel, and to accept the truth he found. In a few days he was back. "Chaplain, I have read twenty-six chapters and my whole sense of values has changed." His testimony in a later Sunday morning worship service was worth a hundred sermons to marine trainees.

What a joy to the chaplain to say, "Christ is the only Way," for men in their lostness.

CHAPLAIN CLIFFORD S. FISHER
United States Navy

THE LOCAL CHURCHES

Evangelist C. L. Chapman reports: "Since entering the field last August, I have been busy serving as supply pastor in different churches on our district. God has given some wonderful altar services in meeting the needs of seeking souls. Early in November I held a revival in Marshall, Illinois, with Pastor Hale and people. God blessed and the attendance was good. I have some choice dates open for 1963, and will be glad to go as the Lord may lead. Write me, 415 S. Mill Street, Olney, Illinois."

Dr. and Mrs. A. S. London report: "It was a thrill to be with Pastor H. B. London, Jr., at South Whittier, California, church. He is doing excellent work, making good gains, and they have outgrown their present building. Pastor Dean Kerns of La Mirada church recently dedicated a beautiful building. These young pastors are planning and praying for the advancement of their churches. It was a delight to speak to the students and faculty of our Pasadena College. President O. J. Finch has a student body of more than eleven hundred; they were a responsive group. Pastor Ray Moore of Colton is now planning more building space. He has vision, courage, and faith for a bigger school. Rev. Ross Hayslip of First Church, Whittier, has one of our strong churches, with property adequate to command respect. There were 111 in Sunday school



May the Joy of Christmas Come to You!

*As another Christmas season comes
may we unite in singing and in
meaning, the words:*

"Let every heart prepare Him room"

May we prepare for His rule in our lives by shutting out all vision of the temporary, by closing our ears to the deceiving demands of worldly ambition, by walking the high road of dedication in self-forgetful service, by choosing the way of the cross rather than the creature comforts of a luxury-loving age.

To this end we say with Tiny Tim: "God bless us every one."

***Your friends at the
Nazarene Publishing House***

on the second Sunday. The Hayslips are strong leaders. We were treated royally by pastors and people. Rev. Clyde Rhone of First Church, San Bernardino, has a plant that would do credit to any denomination. There were 404 in this school. The music was superb, and he has fine assistants on the staff. A Christian day school gives material for future building. The dinner meeting on Saturday with 54 teachers and workers will linger long in our thinking. The brethren were kind, the people gracious, and the blessings of the Lord made the conventions a wonderful memory. It was a privilege to be in the beautiful parsonage home of District Superintendent Hull of Southern California District."

Summersville, West Virginia—Our church recently enjoyed a profitable revival with Evangelist E. H. Davis. In the ministry of the Word, and in contacts in the community, Brother Davis proved to be God's man for the hour. The church is in much better condition as a result of this time of praying, fasting, visiting, and heart searching. Our hearts rejoice in the visitation of God to His people, and the mark Brother Davis left on our neighborhood is deeply true to the message of holiness. Brother Davis is the evangelist who organized the Summersville church thirteen years ago. We thank God for him, and also for our district campgrounds, located here, which are a valuable asset in contacting new people for the church.—R. N. Houston, *Pastor*.

Pastor Lorne V. MacMillan reports: "Almost six years ago we went to Muncie, Indiana, to pastor a wonderful group of people at the Sunny South Church. During this time God helped us to build a Sunday school annex, and a four-bedroom brick parsonage. In November of this year we moved to Peru, Indiana, where our church is only six miles from the Bunker Hill Air Force Base. If you

have friends stationed there, write me, 272 W. Fifth, Peru, Indiana."

Howell, Michigan—In October this church had a good revival with more than one hundred people seeking and finding God at the altar of prayer. Our evangelist was Rev. Ellis Blythe, and his Spirit-anointed preaching was an inspiration to all. "Johnny Gospel" was a special feature in the opening exercises of Sunday school, and we had an attendance of 400 and 410 for the two Sundays, bringing our average for October up to 390—the largest average for any month in the church's history. God has been good to the people here, and we praise Him for the Holy Spirit's presence in this fall revival.—RUTH CRAIN, *Reporter*.

West Carrollton, Ohio—Our church recently closed an outstanding revival, with Rev. Harold C. Frodge. The Spirit-filled and Biblical messages of Evangelist Frodge lifted the church to a higher plane spiritually, and brought several souls into saving and sanctifying grace. An outstanding feature of the revival was the intercessory praying by the church for the needs of the church and the community. Revivals are still possible today in answer to prayer.—MICHAEL HUTCHENS, *Pastor*.

Chicago, Illinois—Midwest Church has enjoyed a glorious revival, with the altars crowded with boys and girls, men and women, and young people seeking the Lord for their spiritual needs. Rev. Carl Roberts of Blue Island was the evangelist. His powerful but simple messages fed the soul, convicted the sinner, brought backsliders home, and helped believers to pray through to be sanctified wholly. Miss Lois Stone furnished music on the piano and the vibraharp; Brother Arliss Shoemaker used his talent in playing the electric guitar with the congregation and for special numbers; and Mrs. Helen Layman as-



And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful (Colossians 3:15). With joyfulness and praise, we give thanks to God at this Christmas season for the world-wide fellowship of the people called Nazarenes. Truly, we are laborers "together" in helping to build God's kingdom. May the peace of Christ be upon each of you in full measure.

**Hardy C. Powers
G. B. Williamson
Samuel Young
D. I. Vanderpool
Hugh C. Benner
V. H. Lewis
S. T. Ludwig
John Stockton
A. F. Harper
Roy F. Smee
Dean Wessels**

**M. A. Lunn
George Coulter
Edward Lawlor
Kenneth Rice
T. W. Willingham
Lewis T. Corlett
Mary Scott
O. Joe Olson
Bennett Dudley
W. T. Purkiser
Paul Skiles**



sisted with her accordion and also on the piano.—**R. V. LAYMAN, Pastor.**

Chicago, Illinois—The people of North Side Church feel mightily renewed in spirit after two weeks of revival services with Rev. O. C. Mingleddorf of Georgia as the evangelist, and Brother George Ide as song evangelist. We are thrilled to report that three of our young people heard and obeyed the call of God to full-time Christian service. On Sunday, October 14, the Spirit broke through and blessed us beyond measure. Some souls received help each night during the special services. We thank God for His blessings, and move forward to greater things in His name.—**DAVID HEAPS, Reporter.**

Stringtown, Indiana—We are enjoying the blessings of the Lord in the work with this fine people since coming here in September of 1959. On January 2 of 1960 our church burned to the ground, but with a group of loyal Nazarenes working and pulling together we were able to build a beautiful Bedfordstone church on the same corner (along Hi-way 40, three miles east of Greenfield). To date this year, our average Sunday school attendance is 109, and since coming here we have received 21 people into church membership. Recently the church gave us an increase in salary. We had a wonderful fall revival with Rev. James Tharp as the evangelist, and we give God praise for His blessings.—**JAMES W. FORD, Pastor.**

Pastor M. M. Snyder reports: "After pastoring Central Church in New Orleans, Louisiana, for nine years I felt that, in August of 1961, I should not stay longer. Then the West Bank Church was open and District Superintendent McCord asked if I would take it. For the past sixteen months I have enjoyed working with these fine people. The church is located in Belle Chasse, Plaquemines Parish, Louisiana, very near the U.S. Naval Base, and many of these boys attend our services. With the help

of the Lord and these good people, the work is on the increase. Although I am now eighty-three years of age, I have no desire to retire; the Lord keeps me well and happy. If you have friends located here, write me, Route 1, Box 195K, Belle Chasse, Louisiana."

Rev. John R. Browning writes: "During the twenty years I have served as pastor, I have been responsible for the organization of four churches; also the congregations under my leadership have built two new churches and purchased two from other denominations. In 1957, I suffered a heart attack, which has left me in a somewhat weakened condition, but at the present time I am able to conduct week-end revivals and would be glad to slate with churches not more than one hundred miles from my home here in Logan, West Virginia." Write me, 606 Dingess Street."

Burbank, California—Recently First Church had a very fine revival with Rev. Maridel Harding as the evangelist. The services were well attended, the preaching was of the highest order, and the altars were filled with seekers in several services. Fourteen new members (all adults) were received into church membership, by profession of faith; this group included several new couples. We thank God for His blessings and help.—**HAROLD M. SORWELDE, Pastor.**

Pastor W. E. Allison reports from Beardstown, Illinois: "After four good years with the fine people at Mount Vernon, and a good vote for the fifth year, we felt it the will of the Lord to resign and come here. These wonderful folks have received us wholeheartedly. In October the church voted unanimously to sell the present parsonage and purchase a fine, brick-vencer home, on a corner lot, with a two-car garage, and a nice two-story brick building, 42 x 45 feet, to be used for recreation. Also there are two large lots connected with the property, giving us almost a half block—plenty of room for a fine

church, with off-street parking, which we hope for in the near future. The property was appraised at \$16,000 and our debt will be only about \$6,000. In November we had what members say was the best revival in years. God honored the Bible preaching of Evangelist C. E. Fleshman with seekers at the altar night after night, and testimonies to the saving, sanctifying, and healing power of the Lord Jesus Christ. The evangelist was given an invitation to return, and a fine love offering was given the pastor and wife for a Christmas trip to Arizona to visit their daughter."

Manteca, California—This church recently closed what was, in the opinion of many of our members, the most fruitful revival in its fifteen-year history. Evangelists Alva and Gladys Estep were mightily used and blessed of God in a time of outstanding revival power and victory. In every service, except the first, God crowned the anointed ministry of the Esteps with souls praying through to victory at the altar. Among the sixty who prayed through were several heads of families, several of whom are "brand-new" folks. The entire church has taken on new spiritual life, and an atmosphere of holy optimism prevails. On the closing day we had 130 in Sunday school, almost crowding out our small building. Our greatest material need is for a new and more adequate church building. Lots have been purchased in a new location, and we look forward to starting a building program soon. We give God thanks for this good meeting with the Esteps, and for the privilege of serving Him with these fine people.—**MERRILL C. BASSETT, Pastor.**

Fort Worth, Texas—First Church is enjoying days of great victory. During the past month Dr. Raymond McClung and Dr. James McGraw, both former pastors, were with us for revival and home-coming. God honored His Word and used both men to lead sinners to Christ. On Sunday, November 18, we extended our pastor, Rev. Harold C. Da-

is, a unanimous four-year call. When the report of the vote was read, the Holy Spirit moved upon the people of the congregation and, amid praises to God, seekers came to the altar and God gave victory. Pastor and people are encouraged.—NAOMI SMITH, *Secretary*.

THE BIBLE LESSON

By ARNOLD E. AIRHART

Topic for December 23: God Comes to Us

SCRIPTURE: Isaiah 6; 9:6-7; Hebrews 1:1-4; John 1:1-18 (Printed: John 1:1-18)

GOLDEN TEXT: *The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth (John 1:14).*

To build a bridge between earth and heaven, to span the distance between God and man, between the holy and the sinful, between the spiritual and the material—this is the problem with which the ancient sages and philosophers wrestled. Many were the schemes devised by the imaginations of men. But none of the myths is so *daring* as the truth that the Eternal entered time, was made flesh, and dwelt among men. In the pagan myths gods of material form with sinful passions like as men come again and again in human or subhuman disguise. The gospel incomparably transcends all these. The absolutely holy God, the eternal Spirit, became incarnate once for all in Christ.

In their moral and spiritual darkness men groped after God, reaching out in their imagination to find light and truth. Through the centuries-long night of sin the lamps of the prophets, lighted from the divine flame, burned in the darkness. John, the forerunner, was a burning and shining light. Then the Light himself, the true Light, by whom all creation is illuminated, came and tabernacled among men. Moses had been the great lawgiver; but when Christ came, truth was clothed in flesh, and grace was embodied in a Person. God had disclosed himself to the gaze of men. Light, love, truth, and grace were available immediately to all who would believe.

All this is history, not myth. "We beheld his glory." There was the Babe, the Boy, the Youth, the Carpenter, the Preacher of Nazareth. He was tired, thirsty, hungry, disappointed, tormented, heartbroken. He was lowly and lofty, disfigured and transfigured, crucified and resurrected. He was God and man. His continued humiliation and incarnation were voluntary. He chose to suffer and to die.

Now the choice is ours. He won the battle between light and darkness, between good and evil. Now the conflict is between faith and unbelief. To as many as receive Him, He gives power to become the sons of God, even to them who *believe* on His name!

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

"SHOWERS of BLESSING" Program Schedule

December 23—"Trees Grow on Main Street," by *Wilson R. Lanpher*

December 30—"Fresh Pages—Indelible Ink," by *Wilson R. Lanpher*

January 6—"The Disappointed Christian," by *Lloyd B. Byron*

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Announcements

WEDDING BELLS

Miss Bertha Jean Huffman and David A. Noakes, both of Burkburnett, Texas, were united in marriage on November 16 in the Burkburnett Church of the Nazarene with Rev. R. A. Noakes, father of the groom, officiating.

Beulah I. McFarland of Norfolk, Virginia, and Jerry J. Wells of Charlotte, Michigan, were united in marriage on September 28 at the Central Church of the Nazarene in Norfolk with the pastor, Rev. W. F. Masters, officiating.

BORN

—to Larry Lloyd and Sylvia Ruth (Moss) Ranley of Michigan City, Indiana, a son, Lloyd Lee, on November 19.

—to Willard and Dyris (Knight) Brinkman, of Nashville, Tennessee, a son, Jeffrey Wade, on November 17.

—to Rev. Oakley E. and Marie A. Woodward of Old Orchard Beach, Maine, a son, David Samuel, on November 11.

—to Rev. and Mrs. Wayne L. Albright of Peoria, Illinois, a daughter, Stephanie Lynne, on November 4.

—to Rev. and Mrs. Robert Snodgrass of Norman, Oklahoma, a son, Robert Blake, on November 4.

—to John and Marilyn (Richards) Lewis, of Caro, Michigan, a daughter, Kandra Kae, on October 28.

—to James and Jeannette (Wanzo) Kingrey of Bethany, Oklahoma, a daughter, Julie Wynn, on October 27.

—to Rev. and Mrs. Dewey Johnston of Eagle, Idaho, a daughter, Janice Elaine, on October 25.

—to Rev. and Mrs. Thomas Mullens of Notus, Idaho, a son, Daniel Kent, on October 10.

ADOPTED

—by Rev. and Mrs. Roger S. Young of Junction City, Oregon, a boy, Steven Roger; he was born September 12.

SPECIAL PRAYER IS REQUESTED

—by a Christian brother in Ohio "that I may be healed and helped in a personal problem, and that my wife be healed";

—by a "brokenhearted mother in New York" for a teen-age daughter, unsaved, and about to marry an unsaved young man from a nonchurch home, that she may find God in salvation soon;

—by a "Herald" reader in Ghana, West Africa, that "God may forgive me of my past sins . . . my husband to stop drinking and come to God, for my son, and for my mother that God may heal her and give her peace."

Deaths

MRS. CORA MAE BOND, wife of pioneer holiness preacher, Rev. W. E. Bond, died in Pampa, Texas, October 15, 1962. Born in Grayson County, Texas, September 6, 1888, she had spent years of faithful and devoted service to her Lord at the side of her minister husband. Besides her husband, she is survived by two daughters. Mrs. Z. L. Land

and Mrs. S. E. Cole; four sons, Joe, John, Pete, and Paul; one sister, Mrs. Eula Bursby; and one brother, Ed Roberts. Funeral was conducted in her home church in Pampa with Rev. Amos Meador of Borger and Rev. Carson Snow, her pastor, officiating. Burial was in Fairview Cemetery, Pampa.

GEORGE C. GREEN was born September 16, 1892, in Three Oaks, Michigan, and died in Hutchinson, Kansas, on July 31, 1962, after an illness of about two years. He had been a member of Hutchinson First Church of the Nazarene for more than forty years. He is survived by his widow, Maggie; two sons, Ralph and Milton; two daughters, Mrs. Elsie Burnett and Mrs. Glenna Frye; and one brother, Fred. Funeral service was conducted by his pastor, Rev. W. A. Strong, in Hutchinson First Church.

MRS. AZLEE RICHARD DAILEY was born March 28, 1891, and died August 10, 1962. She was a member of the Church of the Nazarene for many years, and although she was in poor health, she and her husband were faithful in their attendance. She is survived by her husband, Morris Dailey; two daughters, Mrs. Forrest Richard and Mrs. Cecil Morgan, of Sulphur, Louisiana; three sons, Arthur Hoffpauir and Arnold of Sulphur, and Rev. Murriel Dailey, Nazarene pastor at Galena Park, Texas. Funeral service was conducted by the Sulphur Church of the Nazarene with Rev. Carl Prentice, Sr., officiating, assisted by the pastor of the First Methodist Church.

MRS. ATHA JAMES died September 11, 1962, at the age of fifty-seven. She was the wife of W. A. James of Blythe, California. She was a native of New Mexico, and a resident of Blythe for the past twelve years. She was a faithful member of the Blythe Church of the Nazarene. She is survived by her husband; a daughter, Ray Marten; a son, Gifford; and her mother and two brothers of New Mexico. Burial was in the Palo Verde Cemetery in Blythe.

MRS. ROSE DOROTHY WEBER was born November 6, 1884, in Chicago, Illinois, and died September 19, 1962, in Cle Elum, Washington. She was united in marriage to William Weber on September 21, 1910; she died just two days short of their fifty-second wedding anniversary. They moved to Cle Elum in 1920, and she was a charter member of the Church of the Nazarene there—organized forty years ago. She is survived by her husband; a daughter, Mrs. Ruth McPherson; three sons, Bertram, Kingsley, and Byron; and one brother. Funeral service was conducted by her pastor, Rev. Paul M. Bard, with burial in Laurel Hill Cemetery.

MRS. BESSIE B. CHAPMAN died September 29, 1962, at the age of eighty-two. She and her husband, Wilbur W. Chapman, who died in 1955, were members of the Stoneham, Massachusetts, Church of the Nazarene. One daughter, Mrs. Ruth Smith, also preceded her in death. She is survived by two sons, Ralph B. Chapman and Rev. W. Emerson Chapman, Nazarene evangelist; and a daughter, Mrs. Martha Payton, of Kansas City, Missouri. Funeral service was conducted by Rev. Thomas Cahill, pastor of the Stoneham church.

MRS. ADDIE COX, age eighty, died September 11, 1962. She was the wife of Jess Cox, who preceded her in death. She was a charter member of the Church of the Nazarene in Connell, Washington, where she had lived since 1906; a very faithful worker in the church and missionary society. She was the central figure in the ground breaking for the beautiful new Church of the Nazarene in Connell. She is survived by a son, Roy; and four daughters, Mrs. Paul (Madge) Kellogg, Mrs. Nixon (Penelope) Leifer, Mrs. Henry (Cynthia) Kaikwarf, and Mrs. George (Ruth) Strawbridge. Funeral service was in the Connell church with Rev. Nelson Mink officiating.

MRS. WILLIAMINA W. CLARK was born April 8, 1894, at Tillicoultry, Clackmannanshire, Scotland, and died May 3, 1962. Converted at the age of thirteen, she was later sanctified, and began a life of witnessing for Christ. She preached her first sermon at the age of sixteen. She joined the Church of the Nazarene in Perth, and later became a charter member of the Dunfermline church. As a deaconess, she found her way into the hearts and homes of the people. In 1932, along with her husband, Rev. F. T. Clark, she pioneered for the church in northern Ireland. Moving to Canada, she became a licensed minister on the Canada West District, and continued her work of soul winning. She is survived by her husband, Rev. F. T. Clark, now retired; a son, Rev. W. Clark, chaplain in the British army; and a daughter, Mrs. R. Jolin, member of the Port Alberni church in British Columbia; also seven sisters and two brothers, all residing in Scotland. Funeral service was conducted by Dr. George Frame, district superintendent, assisted by other ministers, with interment in Wellshill Cemetery, Perth.

Two New Denominations Accepted as Members of the National Association of Evangelicals

AURORA, ILL. (CNS)—Two Protestant denominations were accepted as members of the National Association of Evangelicals, thereby bringing N.A.E.'s total number of constituent groups to forty. These two groups are the Evangelical Congregational church and the Pilgrim Holiness church, whose applications for membership in N.A.E. were approved here today (October) at a meeting of the N.A.E. Board of Administration.

The Evangelical Congregational church has a total of 161 churches and a membership of 30,000, and has its headquarters in Reading, Pennsylvania. Their presiding bishop is Dr. H. H. Scanlin of Reading, Pennsylvania. This denomination is Arminian in doctrine, evangelistic in spirit, and Methodistic in church government, with congregational ownership of local church property.

The Pilgrim Holiness church has its national offices in Indianapolis, Indiana, and has 1,018 churches with an inclusive membership of 92,709. This group has a very extensive Sunday school program with a total enrollment of 107,000 pupils. The Pilgrim Holiness church is Wesleyan in doctrine, evangelistic and missionary in practice.

Missionaries Still Needed in Uganda, Says Premier

KAMPALA, UGANDA (MNS)—This newly independent nation continues to desire the services of missionaries working here, according to a statement by Premier A. Milton Obote. At a press conference after independence on October 9, Premier Obote said that no group would be driven out of Uganda, adding: "Missionaries and people in education or in the East African Common Services—there is no single group that we need more. We need them desperately and it would disturb me even if one were to decide to leave."

To Exhibit Dead Sea Scrolls at World's Fair

NEW YORK (EP)—In their respective pavilions at the New York World's Fair, both Jordan and Israel will exhibit the Dead Sea Scrolls, ancient Biblical manuscripts found since 1947 and reputed to be among the greatest Old Testament discoveries of all times.

The manuscripts, some on parchment and others on copper, were discovered by wandering Bedouin shepherds in caves near some very old ruins, now called Qumran, in the Judean desert along the western shores of the Dead Sea.

Since then other Old Testament manuscripts also have been found in other caves in the area and all of these have become known as the Dead Sea Scrolls.

Several of the scrolls are owned by Israel and Jordan and others by Hebrew University in Jerusalem and theological institutions elsewhere.

the Answer corner

Conducted by W. T. PURKISER, Editor

Is a sinner who is not a church member and does not go to church required to tithe his income? If so, to whom should he pay the tithes?

This is somewhat of an academic question, I fear, but my answer would be that God's sovereignty is universal and His law applies to all men. If such a person as you describe could be persuaded to tithe, he should send his tithe to the church of his choice.

However, I would strongly caution against any thought that obedience to

only part of the divine law in some way merits salvation. The Bible warns us that he who keeps all the law except one commandment is guilty of all (James 2:10). just as he who breaks one link in a chain breaks the whole chain. There is salvation only in the pardoning and sanctifying grace of God through Jesus Christ.

If a child is born with sin in him, what does Jesus mean in Luke 18:16, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God?"

The sin which is in a young child is not active until in consciousness of right and wrong that child affirms it with his own responsible choice (Romans 7:9). In the years of innocence, before moral accountability, every child is unconditionally covered by the atonement of

Christ. It is in this sense that "of such is the kingdom of God." The old theology which spoke of infants not a span long roasting in hell was the work of the devil, and has no grounds in the Word of "the God and Father of our Lord Jesus Christ."

I would like your comments on the question of the British-Israel movement. On what do they base their beliefs? What answer can we give when told that England is Ephraim and the United States is Manasseh or the other way around?

It is hard to get a precise definition of the British-Israel theory. It seems to take a variety of forms. In general, however, it is the view that Britain and America (or the Anglo-Saxon nations) are descended from the "lost ten tribes" of Israel, and thus owe their national prosperity and glorious future to the promises God made to His people in the Old Testament.

As F. B. Meyer said, however, "British-Israelism is not capable of argument; it is a kind of infatuation." This is seen in the bitterness with which some of its adherents write editors who speak out on the theory.

There is not one shred of historical evidence for this view, and both the Old and New Testaments are totally against it. It is based on some superficial resemblances in Britain and America to promises in the Old Testament which are either fulfilled spiritually in Christ and the Church or are related to a millennial age *after* but not *before* the second coming of Christ.

It utterly ignores the fact of Bible history that the ten tribes revolted against the throne of David, and none of the kings of the Northern Kingdom ever received any promise from God of future prosperity for their separated nation. Furthermore, the Jews of the restoration represented not just two tribes but *all Israel*, as is stated a total

of sixty-three times in Ezra, Nehemiah, Zechariah, and Malachi (e.g., Ezra 3:11; 6:17; 8:35; 10:10; Nehemiah 2:10; 7:7; 9:1; Zechariah 12:1; Malachi 1:1).

That there are no "lost tribes" is clearly stated in the New Testament. Paul speaks of "mine own nation at Jerusalem" as "our twelve tribes" (Acts 26:4, 7), and James writes "to the twelve tribes which are scattered abroad" (James 1:1). In Romans, Paul mourns the fact that Israel turned away from Christ, has been cut off, and that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Romans 11:7-27). This could not possibly describe nations which are now supposed to be receiving the blessings of God in prosperity and national greatness. Seventy-five times in the New Testament the name *Israel* is applied to the Jews of that day and ours.

British-Israel denies the restoration of Israel to the promised land, for surely not all Anglo-Saxon peoples are to "return" to Palestine. It makes national prosperity and worldly greatness the mark of God's favor instead of righteousness through personal salvation by saving faith in Christ. It implies that a people may enjoy national blessings without personal righteousness.

It would be far better for all to leave such speculation strictly alone.



The Coming of CHRISTMAS

MY EYES SPARKLE. My heart surges with song. There is a lilt in my walk. There is gaiety in my talk. For Christmas is coming!

Christmas is all beautiful and splendid things! Vibrant colors banner from her hand; there is a happy secret in her eyes. Her voice is delicate and free; her laugh is thistledown. Her smile is a multi-colored sunrise; and where her footsteps tread, there is a trail of music and beauty soft as the phosphorescence of the sea.

Her presence gives wonder to impoverished hearts, generosity to the miser's soul, gratitude to the bed of pain, laughter to the aged, reunion to the estranged, hope to the defeated, love to the bitter, magic to childhood, a glimpse of the face of God to all who will see.

Snow is tumbling on the slide and swing. The spruce tree wears a stiff white collar. The cedar models a frosty skirt. The fishpond is edged with plastic lace. And there are a dozen stars tangled in the boughs of the tall oak tree.

Candles wedge the darkness of my room as I stand at my window and look for Christmas. The air is tingling with anticipation of her presence. The herald of her coming is proclaimed with trumpets which drip splendor on the land. The sound of her approaching hallows all that once was evil, lifts all that once was sad, and enfolds each living creature with deep loveliness.

My heart beats loudly a hymn of gratitude that I am witness to such majesty as I watch the beauty of Christmas tiptoe closer on the threshold of the night. Her coming brings to me the scent of a Christmas tree laden with silv'ry balls, the memory of faces that love me, the sound of my father's voice reading the Word of God, the sight of my pajama-clad children dreaming in their sleep.

Christmas steps lightly over the snow-filled meadows and pauses at my window, decking me with light. There are moonbeams in her hair; her heart is filled with a pure joy; her spirit radiates holy thoughts that scamper everywhere to star the night.

I smile at her wonder. I flush at her beauty. I thrill as her eternal message urges me to reach out my hand from the constrictions of an earth-bound being up through the infinitudes of space until I touch the hand of God!

Christmas has come!

By RUTH VAUGHN

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